



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

their awareness of them, it is our duty to help them in their self-development whether they know that this is what they want or not. All people capable of any self-determination and development have the same right to the external means to it; and this right is inalienable, whether they are prepared to give it up or not. Nelson argues that in any actual society the ideals of freedom and of equality may conflict, and that then it is freedom that must give way. I am not sure that I follow his reasoning, but it appears to be as follows: The moral law demands equality for all ends, and any infringement of the moral law is infinitely worse than any particular evil state that may exist. Now if people were not completely free, the worst that would happen would be that none of them are in quite the best state; but if there be any inequality of treatment, the total state of the society is infinitely bad. This *may*, of course, be true, and it is hardly fair to expect in a short pamphlet like this a discussion of that most difficult of ethical problems, whether no amount of good produced is ever commensurate with the evil involved in treating any person even partially as a mere means; but to answer it in Nelson's sense is to make a very sweeping assertion.

C. D. BROAD.

The University, St. Andrews.

PLATO: MORAL AND POLITICAL IDEALS. By Adela Marion Adam, M.A. Cambridge: At the University Press, 1913. [The Cambridge Manuals of Science and Literature.] Pp. vii, 159.

In this admirable little book Mrs. Adam has achieved a difficult task, *viz.*, "an account of what Plato did in the moral and political sphere," necessarily,—since it was to be "intelligible to the plain man,"—in abstraction from his metaphysical background. The philosophic purist who may object to the separation, as giving an inevitably defective view, will not be heard in our pragmatist age, since whether or not Plato is Plato when deprived of his dialectic, there can be no doubt that the plain man will benefit by an introduction to these moral and political truths. And in Mrs. Adam's skillful treatment, as much of the Platonic philosophy as can be readily introduced is presented with limpid clearness, and without sacrifice of essentials.

I would refer especially to the account of the True Philosopher (Chapter VIII) and of the central portion of the "Republic" (Chapter X). The restricted scope of the work, however, cannot but cause disappointment to some readers, when the reference is to those most characteristic moments of the Platonic thought in which the metaphysician is indistinguishable from the practical and religious teacher, as, for instance, the proofs of immortality in the "Phædo," "Phædrus," and "Republic." "What concerns us is not the manner in which he seeks to establish his belief, but the belief itself." True, for the purpose of this book. But for the appreciation of Plato as of every great thinker, it is the method of the argument, the process of thought that is of incomparable concern, rather than the result to which it leads. As an example of what may be done in a book of wider scope, in bringing out in fullest measure the practical value of the Platonic teaching together with the philosophical import of the thought, the late Dr. Adam's "Religious Teachers of Greece" may be cited. Mrs. Adam deserves all the more commendation for the art which enables her to give, within the inexorable limits of her task, as faithful a presentation of the real Plato as possible. She maintains Dr. Adam's standpoint in regard both to questions of time-honored dispute,—*e. g.*, in the identification of "the Good" with God, —and to more recent battle-grounds, notably the relation of the Platonic to the real Socrates. "I am not yet prepared to reduce Plato's achievement to the glory of relegating Boswell to the second place among biographers." Against Professor Taylor's brilliant dialectic she still upholds the (now) more conservative theory that the greater Socrates is Plato. In regard to the order of the Dialogues, it is to be noted that she accepts the view which places the "Theætetus" amongst the latest. Surely, it is difficult to resist the arguments of the late Professor Campbell, associating this dialogue, which combines so many of the Platonic excellences, more closely with the Republic period.

Looking at the book as a whole, attention should be drawn to the discrimination with which the development of thought in the Dialogues, on such subjects as "Virtue is Knowledge," is traced, also the relation of the ethical thought of Heraclitus to Plato and of the inner spirit of the "Symposium" to the "Phædo." The treatment of well-worn topics, such as the nature of the Socratic and the Platonic rationalism in ethics,

and the theory of education, is fresh and interesting. In her discussion of these and other leading subjects, Mrs. Adam makes us feel the background of profound Plato study, without which even a popular account of his theories would not have real value, as also her familiarity with recent criticism, and capacity for taking an independent view,—not always easy in face of the delight of the modern 'Athenian' in hearing some new thing concerning the ancient.

It would, perhaps, not be within the compass of this book to offer much in the way of original theory or interpretation, but attention may be directed to the suggestive analogy between Stephen the Martyr and Socrates in the rôle of one addressing "a world-wide message to the peculiar people." With this Mrs. Adam completes the more familiar comparison between Paul and Plato, her point being that Paul, the Apostle of the Gentiles, followed Stephen, and Plato, who abandoned hope of Athens, followed Socrates. The author's interpretation of Plato's views on the position of women in the State is especially thoughtful, and the exact nature of Plato's modernism in this connection as in others, seems better brought out than by many critics. "Probably Plato's half-unconscious reservation of certain duties for women foreshadows very nearly the course that events are likely to take." Again, with reference to the moral and industrial significance of the communistic principle, the fact that it is the ethical rather than the economic aspect of the refusal of private property, on which Plato is intent, is well indicated. As Mrs. Adam points out, Plato's concern for the well-being of all classes is manifest in the "Laws." Nevertheless, when communism appears in the "Republic," it is only required of the Guardians, and in this more idealistic work it is obviously a discipline in altruism. Herein the spiritual nature of Plato's most earnest teaching is manifest, as Mrs. Adam appreciates in her reference (at this point) to the principles of the Sermon on the Mount. Again it is "his insistence on the divinity of man's soul and his fearlessness of death," which gives the permanent value of Plato's teaching, (final paragraph).

If in this book the treatment of the political ideal is subordinated to that of the moral, the method seems faithful to the spirit of Plato. For in spite of the truth and truism that in Greek thought the two aspects are much more closely allied

than in modern, it is no less the case that, for Plato, the political is for the sake of the moral, and life in the Cave is the duty rather than the highest sphere of the saint of philosophy.

HILDA D. OAKELEY.

London.

THE GOVERNMENT OF MAN: AN INTRODUCTION TO ETHICS AND POLITICS. By G. S. Brett, M.A. Oxon. London: G. Bell & Sons, 1913. Pp. xiv, 318.

This book represents almost a new departure in writings on the history of political theory. Instead of confining himself almost entirely to a consideration of the great theoretical systems put forward by one or another particular thinker, the author attempts to give an account of the background of ordinary thought and life and conduct in front of which these systems were built up. The great authors fall into their proper place in relation to the general point of view of their age and country. The conception is an admirable one, and, if properly carried out, would supply a long-felt want.

Unfortunately, however, Mr. Brett's performance of his task is by no means adequate to his intentions. It is difficult to lay one's finger on specific points with which fault may be found. But the general impression left after reading the book, in spite of many acute remarks to be found in it, is one of profound disappointment. There is very little in the way of the great generalizations which are necessary to disentangle the threads of the different influences that go to make up the political outlook of every stage of civilization. And the author seems to lack the sense of proportion which would enable him to distinguish between illuminating generalizations of this kind and the trivialities and commonplaces and unimportant details of which, it must be said, the book is full. Nor does there seem to be any one line of argument or principle of connection which would link up the successive parts of the book. It is, indeed, scrappy and discursive in the extreme. And this makes it very difficult to follow or retain in the mind. The difficulty is increased by the fact that when the author does give us generalizations they are too often obscure and ambiguous in their phrasing. What, for instance, is the exact meaning of a phrase like this (p. 255)? "Before his [Luther's] time it was usually felt